

RED FLAG

MOBILIZE THE MASSES FOR COMMUNISM

THE INTERNATIONAL COMMUNIST WORKERS' PARTY



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INDIA: HUNDREDS BRING COMMUNISM TO MASSIVE YOUTH PROTESTS

NEW DELHI (India), August 22— “I was really scared,” said Renu early on July 19th. She had seen gruesome police violence in the streets here. Police attacked several thousand protestors with lathis (batons) aimed at torsos and heads. Renu had seen students with cracked skulls, bleeding profusely, and gasping as tear gas filled the streets. Her mother warned her not to go. But Renu went to the protest with ICWP comrades anyway.

The protests were sparked by an exam leak and cancellation of the results. Millions of youths had wasted precious time and money trying to escape mass unemployment by getting into a medical program. This reflects the corruption throughout Indian higher education. And throughout the twelve years of the fascist Modi regime’s rape culture.

“It’s not just Modi’s BJP, it’s capitalism,” we said confidently. “We need communist revolution.” And by the time the protests ended, nobody was talking about the leak anymore. What started with one thing led to the desire for a much bigger change.

ICWP comrades organized ten teams, about ten people each. Many more friends and neighbours joined us after the police attack, when we called for a communist revolution in the face of ruling-class violence. Our groups grew. Some became as large as fifty.

Renu was scared but determined to bring communism to the masses. She organized dozens early on July 20th.

Day and night, we talked about how we are fighting to change society to serve the masses. The capitalist system, driven by greed for profit, reduces schooling to monetary rewards. The education system acts against serving the masses, however well it works for the elite. Communist society will break down class barriers and create new ways for students and workers to learn and teach collectively.

We discussed how to carry these messages to the angry masses. How to convert reformist slogans into a communist call for revolution.

We talked about how to protect each other and rely on the masses when

[See INDIA, page 3](#)



Portland (USA), August 6, 2026: Maine Medical Center nurses protest ICE detention of coworker Debora Kapisha, originally from Zambia, who has a pending asylum application. Nurse Kapisha has since been released.

**COMMUNISM VS.
ANARCHISM (CONCLUSION),
PAGE 2**

**COMMUNISTS CELEBRATE
SOUTH AFRICA WOMEN'S DAY,
PAGE 3**



New Delhi [India], July 21 – Protesters breach police barricades to approach Parliament as masses spread from the Jantar Mantar assembly point into streets throughout the city center.

READER IN IRAN WRITES: WORKERS “FRUSTRATED, ANGRY, HUNGRY FOR POWER”

If it weren’t for the *Red Flag*, I would never have known about the massive strike activities in New Delhi and across India.

The Iranian rulers are deathly afraid to show what is happening in India. The official newspaper does not carry any stories of the millions of people in the streets of New Delhi.

Due to the war, I am only getting the *Red Flag* irregularly.

I live in Shiraz, a major oil-producing area. I appreciate that your newspaper carries the stories that affect the working class. I am very impressed with your regular reporting of the Gaza genocide and the workers’ struggle in South Africa.

I wondered why the Iranian mass media is completely silent about the New Delhi demonstrations, while praising Modi for his ‘neutral stand’ on war, despite his support for Israel’s fascist machine. The Modi government is very opportunistic. It is getting Iranian oil during the US sanction waiver.

Iranian oil workers went on a massive strike during 1976-78. The Shah’s regime was nearly bankrupt because of the shortage of oil revenue. In 1979, during the Islamic Revolution, oil workers seized factories in Shiraz, Tehran, and other areas. Workers elected Shura councils, which purged the regime of the Shah. Many Marxists and left-wing oil workers controlled the Shura movement.

[See IRAN LETTER, page 4](#)



Iranian oil strikers, 1979

Communism versus Anarchism (Conclusion of a Red Flag series)
WORKERS NEED A MASS INTERNATIONAL COMMUNIST WORKERS’ PARTY, NOT A SOCIALIST STATE

“Absolute liberalism, anarchism, and even democracy are fine in theory, but not feasible in practice,” Mao Zedong wrote in a 1920 letter. In contrast, “the proletarians are discontented, and a demand for communism has arisen and has already become a fact.”

Mao knew the problems facing revolutionary Russia. But he believed that “the Russian revolution, as well as the radical communists in every country, will daily grow more powerful and numerous and more tightly organized.” He had “doubts about anarchism” because he found “a society without power or organization” to be impossible.

The Chinese Communist Party (CCP) adopted the Bolshevik model of a disciplined, vanguard organization. It meant to lead the masses rather than relying on spontaneous worker uprisings. It recognized that “the proletariat has already become conscious of the fact that it too should possess wealth, and of the fact that its sufferings are unnecessary.” (Mao)

There were differences. The CCP concentrated on China’s many impoverished rural wage laborers.

The Bolsheviks only formed their Red Army after the revolution. But the CCP formed its in

1929-30. It was not (said Mao) only for fighting. “Fighting is only a means.” The People’s Liberation Army (PLA) was responsible for educating, organizing, and mobilizing the masses.

The PLA was “democratic under centralized leadership.” Officers and soldiers were considered equal. At first, soldiers elected their officers. For a longer time, a “supply system” was in place. Instead of salaries, soldiers received food, clothing, and other necessities. The PLA avoided “extreme democracy or anarchism.” (Mao)

Over time, the Chinese Communist Party abandoned these principles. It instituted “New Democracy” and later socialism. But PLA veterans would play a key role in fighting for communism despite the Party’s revisionist retreats.

The PLA “supply system” was critical to developing our understanding of “mobilizing the masses for communism.”

Communism, Nothing Less

Communist movements have mostly believed they needed to fight for socialism. Later it would transition into communism. But socialism never transitioned into communism. Instead, it exposed itself as essentially state capitalism. It often transitioned into

“free-market” capitalism.

Read our document *Mobilize the Masses for Communism* to learn more about why we broke from the old movement. We prepare ourselves and the masses now so that in a revolutionary situation we, and they, can begin to build communism directly. To organize production for need, without money or markets or even barter. Without wages or the “work points” of Chinese socialism.

Over a century ago, anarchists wanted immediate abolition of all administration, bureaucracy, and subordination. Lenin thought this meant postponing the socialist revolution indefinitely “until people are different.”

“But,” Lenin said, “to smash the old bureaucratic machine at once and to begin immediately to construct a new one that will make possible the gradual abolition of all bureaucracy—this is not a utopia.”

Lenin was right about so many things, but not about this. Socialism required a “new bureaucratic machine.” But communism doesn’t. People become “different” in the struggle for a different world. That was a great lesson of the Chinese revolution and the Great Proletarian Cultural Revolution.

Communism is not a utopia.

The main difference now between anarchism and communism is not whether we need a “state.” We don’t.

It’s whether we need one international communist workers’ party. A party that unifies collectives to fight the capitalists’ attacks on the working class. And against capitalist ideas that hold us back. A party that prepares for armed revolution to destroy capitalism everywhere.

Autonomous anarchist collectives can’t do that.

Our party is open to all who want to act collectively to fight for

and build a communist world. Doing that, we transform ourselves into a “different” kind of people. Initiative, unselfishness, and inclusivity replace capitalism’s passivity, individualism, and divisiveness.

Capitalism’s many interconnected crises impact masses everywhere. Mass migration, supply chains, and communication technologies bind us all more closely into one international working class.

One international working class needs one International Communist Workers’ Party to win one communist world without borders. We hope you’ll become a member and help recruit others.

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Much more can and should be written about anarchism and its limitations and errors. About the IWW (mainly in the United States). About the Spanish Civil War (1936-39), where communists also made grievous errors. In Rojava (Syria) in the present century. In Latin America.

And there is still much more that we can learn from the limitations and errors – as well as achievements – of communist movements. Including our own, in real time.

We ask readers to contribute to these important discussions. Send letters to Contact@ICWPRedFlag.org



Chinese Red Army soldiers on the “Long March” (1934-36)

ON THE WEB:

As usual, we have more than we can print this issue. Our website www.icwpredflag.org also contains:

History is the Basis for Organizing the Future
Letter: “Everyone” Should Really Mean Everyone
More Letters from the Dialectical Materialism Outing in South Africa
Poem: Mixed Feelings

CHECK OUT THE ICWPEDIA: the online communist mini-encyclopedia. .
Available through ICWPRedFlag.org or at icwpedia.org and the QR code to the right

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YOUNG WOMEN COMRADES LEAD MASSES FOR COMMUNISM

KARIEGA (South Africa), August 9— “This was the best meeting we have had in a while. I am glad I was present,” said comrade Nosipho. We were celebrating Women’s Day in South Africa. Over thirty comrades attended the meeting. A majority were female comrades.

We discussed women’s leadership in the struggle against apartheid and the relevance of their struggle to our own communist struggle. We are ICWP and we fight against all forms of oppression and fight against sexism in our party. This is reflected in our collective practice.

An older female comrade began by saying in Xhosa, “Wa thinta abafazi wathinta imbokodo.” (Touch a woman, you are touching a rock.) “I want to tell the young comrades that woman are the rocks. They are strong even though they want to make us appear weak. We fought against oppression when

they wanted to segregate us and make us foreigners in our own land, but we stood up and fought.

“Even now,” she continued, “I want to tell you to fight against capitalism. It is woman that must lead the society.”

Other comrades also emphasised the importance of women’s leadership.

One said, “In my political experience, forward movement always happened when women took leadership.

“Take a look at our party collective here,” he continued. “For the most part we were a men’s club, but today we have women who are leading our work. And we have seen tremendous growth ever since that happened.

“So, we must reject capitalist propaganda and wrong ideas, the so-called traditional ideas that posit a woman should never lead man, let alone a society. That is not communism. That is sexism, and as communists we reject that. Woman can and must lead. And as we recruit the masses for communism, these young communist women will lead the party in the future.”

A communist leader then mentioned her own experience. “I left my marriage because I couldn’t tolerate abuse. And I learnt practical skills that allowed me to survive and feed my children.

“Therefore,” she concluded, “I say to these young comrades here that you

should empower yourself with skills and political knowledge of the party so that you can lead and remain independent. So that you can’t be abused by your boyfriends or husbands and so that we can’t be abused by the bosses. We can defeat the system if we become leaders and become courageous, especially as women”.

Many new comrades from other townships pledged to join the party and left their contact numbers. Comrades agreed to meet more often to distribute the *Red Flag*.

Comrades also agreed to help each other with practical skills such as making beads, knitting, and sewing so that the comrades who are not working can gain practical experience and build solid communist relationships among each other.

Finally, we did an article as the whole collective. We discussed the student uprising in India. Their courage and camaraderie are inspiring to us. Many of our comrades are in high school and college. They were very inspired by what the ICWP comrades are doing in India.

One comrade said, “So-called education is a scam everywhere. These people are just corrupt and the same as here in South Africa”.

Comrade Nozi agreed. “Of course they will never give us education that will free us. They educate us to be ‘intelligent donkeys’ so that they can exploit us for their profit until we die. Really, we must organise for a new society, a communist society where we can be free and not working for someone else”.

We are growing with each meeting, both in terms of our communist political understanding as well as our collective number. We will meet again next month, and we have new members that we plan to recruit.

Forward with Communism, forward!

COMMUNISM WILL END THE MATERIAL BASIS OF SEXISM

The capitalist wage system subjects all women workers to sexism, including sexual abuse as well as super-exploitation. Communist society will end the material basis of these attacks by ending money, the wage system, and jobs as we know them. Women will not be forced to suffer domestic abuse by her husband because he’s the economic support of the family. Nor will they be the sole support of their household. We’ll collectively share the work and the fruits of our labor. No one will have to stay in an abusive relationship due to economic necessity.

But it will take political struggle to wipe out the sexist practices we inherit from the old order. When the party leads workers to take power, the struggle will intensify to wipe out the remnants of capitalist ideology and practice among the Party and the masses. Like racism, sexism divides the working class. To fight for communism, we must overcome those divisions.

Women have played key roles in revolutionary movements. Fighting against sexism in our party and making the fight against sexism a mass issue in our work will strengthen women’s leadership, the Party, and the masses.



Read more here

and in a longer pamphlet here.



INDIA: COMRADES BRING COMMUNISM TO MASS PROTESTS FROM PAGE 1

police attack. Our backpacks held bottled water, *Red Flags*, and food. We established our ‘command’ centre for all groups to keep in touch. With our cell phones and our enthusiasm fully charged, we embarked on a mission to mobilize the masses for communism.

People Were Everywhere

Renu’s team, over thirty people, found the Metro shut down. There was no internet service. But as they walked toward Jantar Mantar, hundreds became thousands, soon disappearing into the streets far away.

A woman, alone with her newborn infant, said, “I am here for his future.” She was fearless in the crowd. We saw parents and grandparents supporting students. It looked like all of Delhi had emptied into the streets.

Renu’s group waded through to the front, facing a huge wall of barricades. The mood changed sud-

denly. Many male students appealed to female students to move away as the police were about to attack. Many women allowed the men to form a protective barrier.

But Renu’s team, with other women, declared, “We want to confront the police. We are not afraid!” Together, female and male students confronted the police. The police were completely taken aback when female students took the lead in fighting them. Amid the lathis and tear gas, we created a gap in the barricade. Entire crowds surged through towards the parliament building.

Police units retreated, unable to control the demonstrators. Then came news that the education minister had resigned.

A Resignation Is Not a Solution

Some greeted the news of the minister’s resignation with jubila-

tion but more with indignation. Our ICWP forces regrouped, at least those who could communicate.

We had walked and marched for more than sixteen hours, sweltering in the humidity and 110°F (46°C) temperatures. We had run out of water bottles. Nobody had eaten all day. The police had banned all restaurants, metros, hotels, and street vendors.

But we were still eager to talk about communism. One minister replacing another is not a victory. It is a call to change a society that creates a class of politicians all set on imposing capitalist domination.

We mobilized between 200 and 300 comrades who were committed to a communist alternative to serve the needs of the masses. We spent the night of July 20th on the streets. Each comrade has seen moments they will never forget.

We have collected over a thousand solid contacts.

The masses shouted slogans about unemployment, poverty, food prices, and attacks on women and minorities. Each slogan ended: “What kind of government allows this to happen?” We changed this to: “Only communist revolution will take care of it!” This became very popular. Some comrades shouted until they were too hoarse to speak.

When Renu came home, she could not find her parents. A neighbour said they had joined the demonstration! When they returned, they said, “We want to join your party.”

There are many like them. We are already organizing and recruiting these comrades through regular classes in communist politics.

FROM THE BATTLESHIP
POTEMKIN TO THE
USS ABRAHAM LINCOLN

If you've never seen Sergei Eisenstein's amazing 1925 silent movie Battleship Potemkin, this would be a great time. Or to see it again. I got to watch it recently at a small theater that was premiering a new soundtrack (live).

This inspiring Soviet film dramatizes an actual mutiny that occurred during the 1905 revolution. The crew of the Russian battleship Potemkin was infuriated by rotten meat and harsh discipline. Led by communist sailors, they rebelled against their officers and took control of the ship. Workers in the port city of Odessa, already on a general strike, rallied to their side. Would other ships in the fleet fire on the Potemkin rebels?

The president of the theater's Board of Directors introduced the film. This gentleman surprised me by making a connection with the terrible conditions on the USS Abraham Lincoln today. Of course, I had been thinking about that all along. If there were communists on board the USS Abraham Lin-

coln, could there be a mutiny today?

That's why this is a perfect time to watch the movie with friends. You can watch it free online. And talk about how we can help build a communist movement uniting workers with soldiers, sailors, and Marines.

—Comrade in Los Angeles (USA)



WHAT IS HAPPENING
ON THE
USS ABRAHAM LINCOLN?

This is a leaflet we distributed at a Boeing plant in Seattle (USA). We want to add that the Lincoln's problems started on the first day of the US-Iran war. The US destroyed a girls' school in Minab while Iran devastated the key US Navy base in the Persian Gulf (Naval Support Activity Bahrain). This forced the Abraham Lincoln to rely on supplies from Diego Garcia, over two thousand miles away.

The Abraham Lincoln is a Nimitz class aircraft carrier whose home port is San Diego. Normally located in the Pacific, it was redirected to the Middle East in November 2025.

The crew of 5,000 sailors has been deployed for more than 250 days without a port of call break. Communications with family members and loved ones have revealed terrible conditions, such as lack of fresh water, a shortage of food and basic supplies, faulty plumbing, and decreasing mental health of the crew, including possible suicide attempts. At least one distraught sailor jumped overboard, and others have threatened to do the same.

Trump and his fascist cronies have repeatedly lied about the situation in the Strait of Hormuz. And now they are saying the situation on the Abraham Lincoln is "fake news". This is a slap in the face to

the family members who have spoken out about the conditions.

Of course, these warmongers don't care about the sailors who are risking their lives so that the capitalist bosses get their oil. They know that rebellion among the troops means that they will not win this war, just like they lost the Vietnam war.

Capitalism cannot exist without the working class, no matter how many robots they create. Boeing cannot make a decent plane when the workers strike or refuse to accept unsafe working conditions and speedup.

Any reforms that we may win won't last. The capitalists must always exploit the working class to ensure they make a profit. And when they need certain resources (like oil) or they see a chance to get cheaper labor in another country, they will go to war to get it.

The ICWP is distributing our newspaper, *Red Flag*, to industrial workers because we believe that only a communist revolution can get rid of capitalism all over the world.

We want a world without wars, racism, sexism, borders, and banks. With production for need, rather than profit. We want to meet you and hear what you think about what is going on right now.

—Comrades in Seattle (USA)

**READ OUR PAMPHLET:
SOLDIERS, SAILORS, MARINES: CRUCIAL TO A
COMMUNIST WORKERS' REVOLUTION
AVAILABLE AT ICWPREDFLAG.ORG/MPE.PDF**

LETTER FROM IRAN from page 1

In 1980, the Islamic regime carried out sustained repression of the Shura councils. They detained, blocked, and tortured oil workers who supported the Shura movement. The Islamic Republic put the most reactionary Islamic fanatics in charge of the oil refineries.

The Iran-Iraq War (1980-88) gave an added excuse to suppress the oil workers to justify 'national' interest. The government banned oil workers' strikes. Thousands of oil workers were fired.

However, after the war, Iran faced devastating economic destruction. The oil workers in Shiraz went on a hunger strike. Many were unpaid for months. The regime brutally crushed the collective strike after fifteen days. But it exposed how vulnerable the Islamic regime was. Even after decades of severe repression, the

oil workers were able to organize massive strikes.

For the past thirty years, the Islamic Revolutionary Guard Corps (IRGC) has taken full control of oil refinery operations. Every worker is vetted, placed under restrictions, and monitored in their communications. Any sign of collective action is severely suppressed. Workers are tortured and jailed indefinitely.

The refineries use the peasants and unemployed from the rural areas and train them to do dangerous work in oil factories. Most are contract workers and go months without pay.

Now, in the current war crisis, oil workers are essential to the state's survival. The war has created unbearable conditions. Oil workers are forced to work even under the threat of missile attacks to keep the facilities running. They are asked to sacrifice their salary for the 'na-

tional' defense. Massive inflation and months of unpaid wages are boiling under the surface. There is extraordinary discontent.

This is why the Iranian rulers are not showing what is happening in India. They only show pictures of Khamenei's funerals. But no amount of nationalist frenzy will

calm the anger of an empty stomach. That is why the *Red Flag* is so important. The oil workers have never given up.

The international working class is frustrated, angry, and hungry for power. Please keep sending your literature.

—Reader in Iran



Iran, 2024: Oil and gas workers on strike

PLEASE SEND YOUR LETTERS, RESPONSES, AND SUGGESTIONS TO CONTACT@ICWPREDFLAG.ORG

“Mobilize Billions for Communist Revolution”

Students’ and farmworkers’ protests are having a huge following in India. The protest seemed to be a very peaceful one with no reported deaths despite drawing millions into the protest over several days. Industrial workers were also drawn into the successful protest.

I feel good to read that ICWP activists mobilized masses to join the protest as communists. Hundreds of ICWP activists formed themselves into groups of ten to distribute the *Red Flag*. It is heartwarming to read such good stories. I read this *Red Flag* many times, repeating it over and over without getting tired. I am also reminded of our tries

this side. I remember when we went into the Nelson Mandela Bay Stadium joining masses who came to listen to Zuma, the former president of the African National Congress. We were delivering *Red Flags*. I don’t remember which year it was. In India there are over a billion inhabitants. In Africa there are also over a billion inhabitants.

China has got over a billion inhabitants. Leaving us with a lot to do all over the world, mobilizing those billions into communist inhabitants through communist revolution. Viva ICWP, Viva! —Industrial worker comrade in South Africa



Dialectical Materialism weekend study outings have become an annual event in South Africa’s Eastern Cape. (Pictured above: 2025) This year, all comrades wrote and delivered short speeches about what they had learned over the weekend. These are some of their speeches.

Dialectical Materialism—Weapon of the Working Class

First, “Materialism” means the material world comes first, not Ideas or God. What you eat, where you sleep, whether you have a job—that’s the base. Ideas come from that base. So, when the rent goes up and wages don’t, don’t ask “why are landlords greedy?” Ask, “What are the material conditions that make landlords able to charge that?” The answer is: Private Ownership of land and housing under capitalism. Materialism means we start from reality, not speeches. Second, “Dialectics.” That means everything is in motion, full of contradictions and changes through struggle. Nothing stays the same. A seed doesn’t just grow into a tree. It struggles against soil, water, and weather. Quantity turns into quality. Water heats up degree by degree, then boom, it boils and becomes steam. Let me end with this: big changes don’t start big. They start with one member deciding to do one right thing, today. If we can do that, the International Communist Workers’ Party won’t just grow. We’ll transform lives. —Comrade Unathi

What I Understand about Dialectical Materialism

I am grateful for the opportunity to work under your guidance. Your clear vision, dedication,

and passion for our work is truly inspiring. Thank you for being a supportive leader and for believing in our potential. Your trust has continuously motivated me to strive for excellence. In Dialectical Materialism, change happens because of contradictions. A contradiction is when two opposing forces or ideas clash. For example, the conflict between workers who want higher wages and business owners who want to keep costs low and profits high is a contradiction that can lead to changes in labour laws or wages. Dialectical Materialism is a philosophical approach to reality, derived from the writings of Karl Marx and Frederick Engels. For Marx and Engels, materialism meant that the material world, perceptible to the senses, has objective reality independently of the mind or spirit. —Comrade Phelisa

Dialectical Materialism

“Dialectical” means everything changes through conflict. Old ideas fight new ideas. They clash and something new comes out. The text says that society changes in the same way: workers versus capitalists clash, and that struggle creates change. So, to change the society, you look at the real condition: who owns the factory and who does the work. Put together: Dialectical Materialism means studying life conditions and conflicts to understand

how society changes so that we can change it on purpose. Recruitment, Organizing, Outreach Recruit: Go where people are. For example: workplaces, campuses, tenants’ meetings. Join struggles already happening. —Comrade Buhle

Understanding through Practice

I am 22 years old. I joined ICWP on the 18th of November 2024. I understand most things through practice. I am no stranger to theory. I love and I continue reading it. It’s just that, while I’ve grasped some concepts of it, dialectical materialism as a whole eludes. I believe that Dialectical Materialism is an integral part of learning, not just Marxism, but in general. It is vital for it to exist in everyday thought, and it is important for developing critical thought. —Comrade Ana

The Contradiction in Capitalist Society

Society is the same. Under capitalism, we have a contradiction. Workers produce everything together, but a small class owns it privately. That contradiction doesn’t sit still. It grows. More profit for them, more crisis for us. Strikes, wars, depressions, that’s the struggle. And that struggle creates change. Comrades, we can overthrow capitalism and build communism.

We need to read *Red Flag* and dialectical materialism because without a scientific world view, we’ll keep fighting blindly. With it, we can win. —Comrade Nozuko

Capitalism Is Not in Our Best Interest

The only thing we can do to fight capitalism is to convince people that capitalism is not in their best interest. Otherwise, we’ll be screwed. Good luck! The profit motive of a capitalist society, in conjunction with competition among capitalists, leads to unnecessary cycles of booms and depressions, ultimately encouraging selfishness instead of cooperation. —Comrade Esilhe

Read more about the Communist Philosophy of Dialectical Materialism



or watch this video::



COMMUNISM AND ANTI-COMMUNISM IN TODAY’S COSTA RICA

COSTA RICA, August 16—“Communism” is a word frequently used in the current Costa Rican context, for and against. It is 100 days after the start of Laura Fernández’s administration. She assumed the presidency as the candidate of the Sovereign People’s Party (PPSO). This party is part of the new Latin American right.

The president is the successor to the previous administration led by Rodrigo Chaves, whose administration was marked by anti-communist rhetoric. Because of the surname “Chaves,” Rodrigo Chaves’s supporters are known as “Chavistas,” but they have nothing to do with the late Venezuelan president.

Costa Rican Chavistas have been growing in strength and popularity by criticizing previous administrations that implemented exploitative policies, staunchly defended capitalist property rights, and dismantled the very social institutions they themselves had once created. Costa Rican Chavismo has also been fueled by allegations of corruption—numerous, of course—within the framework of governments that falsely claimed to be social democratic or progressive.

The Chávez administration was likewise known for its shady handling of institutions and budgets. Some of these cases were brought before the courts. But given the immunity enjoyed by these high-ranking officials of the capitalist administration, they cannot be prosecuted—at least not while they continue to hold high-level government positions.

The Costa Rican Chavismo

movement, with its newly inaugurated president, frequently labels any act, political party, or organization that opposes it as “communist.” For example, just a few weeks into her administration, Fernández submitted a bill to the Legislative Assembly, elegantly titled the “Law on the Harmonization of the National Electric System.” It is, in reality, a privatization bill. That is, it aims to transfer assets that are currently state-owned into private hands, obviously to make them direct subjects of capitalist exploitation. In this case, the aim is to move forward with the privatization of the Costa Rican Electricity Institute (ICE).

However, the bill in question was not approved by the Legislative Assembly because various opposition parties voted against it. Among the parties that contributed the most opposition votes were the National Liberation Party (PLN), which is social democratic (i.e., neoliberal), and the Broad Front (FA), which is reformist left. President Fernández then explained that the representatives from those parties were communists and vagabonds. That is why they had not approved it, according to her. This is unbelievable!

But what is so “communist”



San Jose (Costa Rica), August 6. Friends from the Movement of Workers and Peasants (MTC) participate in a mass anti-government mobilization.

about opposing the privatization of a state-owned asset? It’s important to keep in mind that under communism, there would be no private property—nor would there be a state. In this specific case, property does exist, but it is in the hands of the state. In the Costa Rican case, we are a long way from a communist society, because although the ICE is an institution for the administration and production of electricity, its work is embedded in a capitalist context. Likewise, it is embedded in a capitalist state.

For Laura Fernández, anything that even remotely smacks of state control

over the means of production is communism. Which wouldn’t be a bad thing: social control of the means of production! The elimination of capitalist profits so that social wealth can be dedicated to meeting the needs of humanity and nature. Therefore, President Fernández’s reference to communism—even though it grossly distorts the communist concept—is an opportunity to explain what true communism is.



Oklahoma (USA), August 2026: Youths drive away fascist ICE agents to protect their immigrant neighbors

GUARANTEE COMMUNIST STUDY AMONG WORKER COMRADES

EL SALVADOR, August 22—“I work at a factory I just transferred to,” said Z. “I’m the only one there who belongs to the ICWP. I want to win over coworkers and form a cell at that factory. When I talk to my coworkers about communism and they ask me questions, I feel like I lack knowledge. I feel like I can’t answer everything they ask me, and I’d like to know

more so I can win over workers.” He continued, “It would be good if, in these expanded meetings, we discussed how to explain communism to others. I think we need to know more. Perhaps in cell meetings with our comrades we can gradually expand this knowledge.”

This is a criticism and self-criticism from a comrade who is advancing along the Party’s line. We must discuss dialectics and contradictions more with our comrades. There is an urgent need to discuss the issues raised by this communist worker so that we can win more comrades over to the Party’s line.

“I’m looking for ways to distribute the *Red Flag* newspaper, because the situation we’re experiencing in this factory is similarly one of severe wage slavery. The repression and exploitation by the bosses and the system are the same, and I feel the need to win over more comrades to the Party.”

He explained: “I left the factory where I was with my ICWP comrades and we met frequently. I arrived at the new wage slavery center. I continue to fight to spread the Party’s ideas among other workers, as the only way to achieve a different life. I want to feel well-informed and not be afraid to explain the Party’s line.

“I don’t want my children to live under this repressive system,” Z

concluded. “I want them to have a different life. For this, the struggle for communist revolution, organized in the ICWP, is the only way out for us, the working class.”

We must continue with the study groups on communist philosophy, fascism, and the military struggle for communism. So that comrades in factories and other ICWP concentrations can spread the Party’s line.

Everyone should feel this need for knowledge. *Red Flag* and the Party’s website have a lot of information about these internal struggles in different parts of the world where the Party is active and working toward fulfilling the ideal: communist revolution.



WRITING AS A COLLECTIVE PROCESS OF STRUGGLE

What does it mean to produce articles collectively? The *Red Flag* editorial collective wants to share a recent discussion. We want more readers to get involved.

Comrades and friends collaborated, in different ways, on at least eight articles in Volume 17 #11.

One comrade initiated the Ceuta article with a somewhat mechanical question. Another, closer to the events, wrote something else that opened up the discussion and centered the migrant workers. A third contributed links. After more research and discussion, the final article in print had a deeper analysis,

still centering the working class. The article about the death of Nolan Wells started by asking for input from members of a book club and other friends. Two comrades and two friends responded immediately. L also used comments from another friend’s social media. L got significant feedback on the draft, revised it, and sent it back to everyone on the original chat. One comrade responded.

“Collective input requires contributions and also responses to drafts,” reflected comrade L. “That is, political struggle about what is the main point, who is the audience, what is the main contradiction. And if the article is about our work, what is the self-criticism? That takes time.”

Comrade Y asked for advice. “I always send things to close friends, but I almost never get feedback beyond ‘looks good.’” Two comrades reported some success getting feedback after using comments

friends had posted on social media or sent in email messages. They used that feedback in creating final versions.

Comrade A talked about how we get articles from India and elsewhere. Comrades there provide information. Then he writes and circulates drafts. These often help generate other letters and articles.

Comrade R criticized the process of producing the article about visiting Oceanside. He noted that we strive to build communist social relationships, not to be “efficient.” He said, “We need to take the time to guarantee all voices in the writing process.”

R was self-critical for “not carrying out the necessary political struggle with the comrades that were initially part of the writing process.” That is “an indispensable part of building communist relationships.”

But he objected to the “radical rewrite” done by a comrade with “more of an expertise in writing.” He said that “a reliance on that circumvents the development of better writers and does not create communist relationships. Efficiency trumped communist relationships,” he concluded.

Others disagreed. They pointed out that this was not the first time an article started with a collection of individual reports. What does it mean to take political leadership in this situation?

“It’s not just struggling with comrades to get their pieces in,” a comrade emphasized. “It is posing a thesis: ‘I think the main point is this, the audience is this, the argument is this.’”

This process is “inefficient.” Since the original author hadn’t done it, someone else stepped up in the crunch, after five weeks, days before the paper went to press.

It mattered that the article should speak to high school students. And that it clearly conveys to them that we can do communist work in the military. And why it’s critical. That’s not about expertise or efficiency. It’s about communicating our line.

Comrade L summarized: “When you ask people for notes, ask them to reflect, not just remember.”

The contradictions that emerged in this discussion have not all been resolved. We hope this report encourages more comrades and friends to contribute to the paper and to our communist understanding of collective writing.

“The process should be mainly one of struggle, not of agreement,” comrade Y concluded. “I need to rethink my approach. To emphasize to my friends how important their input is to the party. And not be afraid of damaging our relationships by struggling over our party’s politics.”



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“Efficiency” and Communist Social Relations

My Grandpa dropped out of school at fourteen to take over the family farm. He was very self-conscious about his limited schooling and always worked to improve his reading vocabulary.

A staple in my grandparents’ house was The Readers’ Digest magazine and Readers’ Digest Condensed Books. The magazine included condensed excerpts from popular print magazines, and features including vocabulary building. It was created in 1922. Its anti-communist politics reflected the Red Scare that followed the Russian Revolution. Its structure reflected the time management and efficiency in industrial production of the 1920s “American Plan”

of factory organization. The books had “condensed” versions of a few of the best-selling books published each year. One was “Cheaper by the Dozen,” written by two children of time-and-motion-study experts Lillian and Frank Gilbreth. The original book was a warm and funny portrait of a childhood. The condensed version stripped the book of its human element and its humor. It was a bare narrative of how to run an efficient household with a dozen children. The Gilbreths would have approved of the efficiency of cutting out the human element and getting the reader to the point as quickly as possible. Their life work was in making factories as efficient as possible. In maximizing exploitation and increasing the profitability of factory work.

This is not our goal. Our goal is a communist society where production is for need, not for profit. Work will not be a “job” where you work as an appendage to a machine, to produce whatever you’re told to produce, for a wage that you spend to buy what you need to survive.

Creating communist social relations of production is not efficient. It requires time. Slowing down and listening. Caring, laughing and crying, as well as working. Thinking deeply about what we really need. Struggling with our comrades and fellow workers to fulfill the needs of us all.

Does the world really need more t-shirts? Should we be growing cotton or vegetables? How can we make sure that what we produce is not at the expense of the planet,

the community, our own bodies and emotions? Our political work needs to reflect those values today. How do we take care of each other while we struggle to mobilize the masses for communism? How do we work together, taking the time we need to really listen? How do we have the confidence in each other to struggle for change? How do we think deeply and collaborate in what we say and write for the masses?

I started this letter thinking about the use of AI in writing for the paper. But as I wrote it I could see that it had broader implications. That is exactly what happens when you think and write. That can’t be sourced out to an app. —Comrade in Los Angeles (USA)

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Genocide and Ethnic Cleansing in Palestine:

CUTTING EDGE OF WORKERS' GLOBAL STRUGGLE TODAY

EL SALVADOR, August 24— "What is happening in Palestine is not an isolated tragedy or a war between equals. It is the result of US imperialist domination, of powers defending their interests while allowing a people to be expelled, bombed, and killed. As workers, we cannot remain indifferent to these crimes," said J.

Recent attacks escalate the same reality: occupation, displacement, repression, and violence against people who have had to fight for decades. Behind this is US imperialism that allows, finances, and protects the Zionist occupation while Palestinian people pay with their lives.

On August 23, Israeli airstrikes on Gaza killed two Palestinians, including a four-year-old boy. Others were wounded. These attacks continue despite an October 2025 "ceasefire."

"How can we talk about a ceasefire when children are still dying?" J continued. "A child's death cannot become just another number. The genocide in Gaza should outrage us and mobilize us all."

The horrors continue long after the bombs fall. On August 4, thousands attended a funeral for 112 Palestinians whose remains were just recovered from the rubble of an attack in November 2023.

"How many more families will lose their loved ones? Will have to wait years to recover their bodies? As long as the occupation continues, more families will be destroyed and more lives torn away," declared C.

In the occupied West Bank, settler violence shatters Palestin-

ian communities. This week, the Zionist rulers opened bidding on 1,234 homes in the strategically sensitive E1 settlement project. This project is meant to erase the possibility of a Palestinian state.

"We workers know what it means to lose a home, a job, or the possibility of living with dignity," said D. "For the Palestinian people, settlements take away their land, their homes, and their communities." D was connecting his personal experiences with the far more dire ethnic cleansing in the West Bank. "It is something like what we experience when those in power want a property and dispossess us of our home," he continued. "We can no longer remain indifferent."

The case of Hind Rajab, a Palestinian girl killed in Gaza in 2024, has exposed to the world the genocidal nature of the Zionist attacks. Finally, after over two years, the Israeli army has acknowledged that its soldiers fired on Hind's family's car. It announced a criminal investigation into this and the murders of fifteen Palestinian health workers.

But no "investigation" carried out by the murderous institution itself can guarantee justice. "No justice can be built within a system that protects those in power," concluded A. "Clearly, impunity also has victims within the rotten system of capitalism."

A recent Israeli law allows the death penalty by hanging for Palestinians labeled as "terrorists." This week, National Security Minister Ben-Gvir showed off a new gallows facility to execute Palestinian



Qusra (Occupied West Bank), August 14: Palestinian residents and supporters oppose Israeli settlers besieging and blockading Palestinian homes.

prisoners. It includes observation spaces for Jewish victims' relatives.

Genocide and ethnic cleansing in Palestine call for communist revolution! They cannot be separated from a world system where the great powers defend economic, military, and geopolitical interests over workers' dead bodies. Palestinians are not the only people who suffer wars, occupations, and other crimes under imperialist domination.

Solidarity cannot be reduced to just expressing indignation. We must transform solidarity into the organization of ICWP and the struggle for communist revolution.

We do not want a world where the lives of a people are sacrificed to defend the interests of states, capitalists, and imperialist powers. We fight for a society where wealth and resources are at the service of human needs and not exploitation

and profit.

The working class has a common enemy: a system that places profits, territories, and the interests of powers above human life. That divides us with borders, racism, nationalism, and more. To defeat that enemy we need a mass International Communist Workers' Party to fight for and win a communist society.

Our collective must make a greater commitment to winning over new comrades and strengthening our Party. We must devote ourselves with greater discipline to study groups to learn more deeply about the struggles of our class and the history of Zionism, to understand what our siblings in Palestine are experiencing today.

We must take advantage of every opportunity to prepare the working class to rise up, organized and conscious, toward the Communist Revolution.

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Zionist Repression at the Perquín Winter Festival

Since the 1990s, after the 1970-1992 war in El Salvador, the Winter Festival has been held in Perquín, Morazán. This artistic and cultural event has been a space to commemorate our martyrs among the guerrillas and the civilian population killed and fallen in combat during the war.

One of the most important moments of the festival is the traditional Trova night, where local, national, and international artists perform historical revolutionary songs and also present their own compositions.

This year, the Trova night began with apparent normality. Several groups had presented their art, and the rebellious atmosphere was strongly felt.

At that moment, some comrades took out a Palestinian flag and began waving it in front of the stage. Slogans in solidarity with

the heroic Palestinian people and against the Zionist government of Israel and its imperialist allies were shouted at the top of their lungs in the square.

Suddenly, one comrade placed the Palestinian flag on the main stage, without interfering with the development of the event. However, an employee of the mayor's office of Morazán Norte, escorted by two agents of the National Civil Police, proceeded to remove her from the scene.

A loud popular booing was immediately heard. A group of people demanded the return of the flag and an explanation of that action.

In front of the Perquín church were the mayor, the producer of the event, the employee who removed the flag, and the police. The discussion became slightly heated, but they failed to convincingly explain the reasons for the removal. The mayor and the producer alleged that the flag could represent a cause of crime be-

cause it generated discomfort or disagreement among part of the audience.

We consider that these arguments have no legal or legitimate basis. What happened represents, from our perspective, an example of how any public expression of solidarity with Palestine can be censored or repressed. Denouncing the genocide against the Palestinian people and expressing solidarity should not become a crime or a reason for persecution.

We also understood, between the lines, that the decision could respond to pressure from higher levels of the government. Despite not having committed any crime, we were threatened with arrest if we continued with the show of solidarity. In the face of that threat, we had to roll up the flag, carrying with impotence, anger, and sadness the impossibility of continuing to publicly express our denunciation.

This experience should make us reflect on the importance of strengthening the formation and organization of the popular power of the working class, in order to confront, consciously and consistently, the repression and the interests of the bourgeoisie and imperialism.

The more repression, the more struggle.

Organizing the working class is the duty of communists!

Workers of the world, let's unite to fight!

—Friend of ICWP in El Salvador

